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DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE.

We are Ambassadors for Christ....Be ye reconciled to God.

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The Christian Ambassador.

Wm. S. Balch, Otis A. Skinner, and S. C. Bulkeley, Editors.

Original.

TO THE EDITOR OF THE CHRISTIAN INQUIRER.

DEAR SIR:—I have read sundry articles of your writing, which have recently appeared in the columns of your paper, with no ordinary interest. Your letter from the interior of the State, in which you give an account of the very pleasant interview had with sundry clergymen of the order to which I belong, as also an article which subsequently appeared in your editorial columns, entitled "Our Universalist Friends," pleased me very much indeed. They seemed to exhibit a liberality and warmth of feeling toward us which we had not been accustomed to receive at Unitarian hands; and a throwing aside of that exclusiveness, that standing aloof, if I may so express myself, which you acknowledge has been felt and practiced by your denomination toward Universalists. Some among us hailed it as a new era in the two denominations—a coming together in spirit, if not precisely in faith. Others said, "Be not too hasty, but wait awhile, and see if Mr. Bellows is disposed to follow up his professions by corresponding action; see if his society and denomination manifest any disposition to back him in his friendly overtures; at any rate, the first direct proposition should come from him, more especially as he acknowledges the fault has been on his side of the house."

Thus the matter stood, when your letter in "The Inquirer," of December 4, purporting to have been written in answer to one you had received from some friend, asking your opinion as to the propriety of uniting with Universalists, made its appearance. This letter I have read and re-read with no little attention, and I am constrained to say that, whilst it contains many expressions evincing continued good feeling toward us, it goes far toward neutralizing, to use no stronger term, all that you have said in our favor, both in this and former articles. I beg you will pardon my plainness of speech, but I cannot refrain from the thought that you have exhibited yourself in this letter—I will not say intentionally—as endeavoring to stand on some middle ground, and using all the ingenuity you are master of, to bring Universalists, *or at least the better portion of them*, and the liberal portion of orthodox Christians, together on yonr own stand-point. And I will not say but this may be a very laudable, nay, a very Christian undertaking, yet one which I think you will find it somewhat hard to accomplish. I can of course say nothing for the liberal portion of the orthodox, but so far as Universalists are concerned, you have had abundant assurance that they are ready to meet you on reciprocal terms. They will meet you half way, "in the union of spirit and in the bonds of peace," but you can hardly expect them to come all the way on to your own platform.

But I have a few remarks to submit on some particular portions of your letter, and which will be confined mainly to the first paragraph, which seems to contain expressions not only objectionable in themselves, but inconsistent with each other.

After some general remarks as to your wish "to break down the barriers of prejudice and bigotry between all denominations," and also your "*peculiar* interest in those who maintain the general doctrines of liberal Christianity," &c., you add, "The Universalists are interesting to me in this point of view, and all the more, because *they* still more than we, lie under the anathema of Christendom. It would be, however, very uncandid in me to allow you or them to think that the fundamental doctrine of Christianity is, in my eyes, the doctrine of universal salvation; or that I regard that as useful Christian preaching which protrudes this idea perpetually on the minds of sinners, such as we all are. On the contrary, it is a very doubtful question, in my own mind, whether of the two the doctrine of universal salvation is not worse than the doctrine of eternal misery, (as a doctrine) to be placed first and foremost in Christian instruction. I do not feel clear that the ultimate happiness of all is revealed. [In Scripture, I suppose you mean.] I *believe* it on philosophical grounds, and as an inference from the character of God."

Whether the Universalists, "still more" than the Unitarians, "lie under the anathema of Christendom," is a question, in my mind, not fully settled. That they have increased in numbers much faster, and made much more stir in the community than Unitarians, I think you will not deny, and from this cause it is very likely that more notice has been taken of them, and more has been said against them than against Unitarians. They have made greater inroads into the ranks of their opponents than Unitarians, and of course, have been considered in the same proportion more dangerous. But sure I am that many professing Christians cling with much more tenacity to the doctrine of the Trinity, than to the horrid dogma of endless misery. This is more especially the case, I think, among the Episcopalians, many of whom are decided believers in the doctrine of the final happiness of all mankind, while they hold the doctrine of the Trinity as the very apple of their eye; and I *know* that one of our prominent preachers, who came over from their ranks to ours, was urged to remain with them by his Bishop, with the condition that he might hold on to the doctrine of universal salvation, (probably with the further condition that he should not preach it) provided he would agree to retain that of the Trinity along with it. But as he could not subscribe to the latter condition, he left them, as also a good living, and took his chance with us, poor as that chance then was.

You have an undoubted right, my dear sir, to differ in opinion with us as to "the fundamental doctrine of Christianity," but for myself, I am free to confess, that there is no doctrine of the Gospel, no dogma ever put forth by Christian minister, or incorporated in the creed of any Church, that can even begin to compare with that of the ultimate and final destiny of the human race. In my mind, every other doctrine ever preached, vanishes before it and is utterly lost in the comparison. What interest is it to me whether Christ is very God, or a man "filled with all the fulness of the Godhead bodily," if he is not sufficient, or has not the disposition to complete the work for which he came into the world? What interest have I in a vicarious atonement which is to reconcile God to men, if he is not to be reconciled to all men, but will leave the greater part in hopeless, unending woe? Or what in the more rational doctrine of a reconciliation of man to God, if all are not to be thus reconciled? I can investigate these and other dogmas, to be sure, and believe or disbelieve according to the weight of evidence but without an unwavering belief in the ultimate hap-

piness of all mankind, I could hold no faith which would be "the substance of things hoped for," nor could I have any true "joy and peace in believing," nor "abound in hope through the power of the Holy Ghost;" for, relying as I do, exclusively, on the mercy of God for my own salvation, I have no right to expect that mercy to be extended to me, and not to be extended to every one of my race. We are all children of one common Father.

As to the propriety of obtruding "this idea *perpetually* on the minds of sinners," at this time, and in this part of the country, I am not disposed to differ with you. Nor is such the fact with our preachers at the present time. In this respect a very considerable change has taken place. But that there was once a necessity here, and is now in all places where the doctrine has not been promulgated, of giving "this idea" a prominent place, by preachers of the everlasting Gospel, in most or all of their discourses, I do verily believe, for good and substantial reasons. And first, it is a great and important truth of the Gospel, and as such ought to be proclaimed to the world—preached to *every creature*. Second, it has a direct tendency to make mankind better and consequently happier. It may be that our preachers have, in times past, confined themselves too exclusively to doctrines—this of universal salvation especially—without making a special application of it to their hearers, and exhorting them to live up to its holy requirements—I have always believed they did; in many instances, that they attacked the old system, tore away the terrible foundation on which it rested, and with it all the inducements which had previously been held out to a religious life, without putting forth others, and more effectual ones, to lead and entice, instead of driving the sinner from the error of his ways. Yet, it must not be forgotten that they went forth into a moral wilderness, and like the pioneer who goes to the frontier of our country to make himself a home, they found it necessary to clear the land before undertaking to raise a crop.

I shall not undertake to prove from the Scriptures, on this occasion, "that the doctrine of the ultimate happiness of all is revealed," although to my mind there is no doctrine more clearly revealed within the lids of the bible. It is sufficient for my present purpose that you "*believe* it," and I care not whether it is "on philosphical grounds and as an inference from the character of God," or from divine revelation; and on this acknowledgment that you *believe* it", I am disposed to pin you down. I take for granted that all will agree, yourself amongst the rest, that if you believe this doctrine of "the ultimate happiness of all," you do *not* believe and cannot believe its opposite, viz: "the doctrine of eternal misery." I shall take this for granted, I repeat, without further argument. And now, Rev. Sir, permit me to ask you, in all seriousness, can it be in any sense, a doubtful question in your mind whether of the two truth is not worse than falsehood, "as a doctrine to be placed first and foremost in Christian instruction?" Now, Sir, I am not disposed to avail myself of the long array of facts which I might bring forward in refutation of this to me, your very strange proposition! The Holy (?) Inquisition, the fire and the faggot, with the whole catalogue of persecutions which mankind have suffered for daring to think for themselves in matters of religion, and all, in my opinion, the legitimate fruits of the awful doctrine of eternal punishment inflicted by *divine vengeance*, I pass over with only this bare allusion to them—whilst I ask you, and challenge the believers in this horrible dogma to produce any thing of the kind that *ever took place* as the fruits of the doctrine that "God is the Saviour of all men," and that all mankind are brethren—I wave all advantage to be derived from the argument of the philosophy of the question, whether love or fear is the more efficacious in reforming the human heart; nor shall I attempt to go into the Scripture argument, which I am convinced might be brought to bear with great force against ou on this question. Neither the time nor space can I devote to this article will allow of going into these various arguments. I therefore waive them all, and again press the question, can it be possible that truth is worse than falsehood, *under any circumstancs*, "as a doctrine to be placed first and foremost in Christian instruction?"

Any truth, especially any truth conneted with Christianity, I suppose must be God's truth, and all falsehood must, of course, be opposite to God and goodness; and hence I cannot believe the latter, rather than the former, can possibly be more beneficial to be preached at any time or under any circumstances—nay, I cannot believe there is a doubt existing on the subject.

But, Sir, you say in another part of the paragraph under consideration, "That denomination (the Universalists) has done a great and good service, by counteracting the opposite dogma." I would respectfully ask, why so, if there is a possibility even, that their dogma, or doctrine, can be worse than the opposite "as a doctrine to be placed first and foremost in Christian instruction!" I merely ask this question, and leave it for your consideration.

I would say a few words on one short sentence in your third paragraph. Here it is. "In ln like manner the Universalists interest me in proportion as they so far modify, explain, or abandon their old notion of Universal salvation, as to leave room for a strict retribution in futurity, and allow the unimpaired force of the New Testament warnings and threatenings to press upon the conscience of the sinner." That is, as I understand the language, the Universalists interest you just in proportion as they come to believe and preach—in the same way as you believe and preach—Well, I think upon the whole, this cannot be considered *very* strange, but suppose I should undertake to retaliate. Suppose I should say, on behalf of myself and brethren—

In like manner the Unitarians interest me "just in proportion as they so far abandon" their indefiniteness, in doctrinal matters, as to come out boldly and tell us precisely what they believe in respect to the all-important question of the final destiny of man; and allow the unimpaired force of their religion in warming their hearts and exciting them to renewed zeal in the cause of truth and righteousness. Could I not say this with as much propriety as you have manifested in the above quotation? But, Sir, we must abandon these dividing lines, and each party cross over and meet on common ground, if we would unite in promoting each others spiritual good, or in advancing the cause of "liberal Christianity." And all this is very desirable. Bnt I would furthermore ask you, why insist so strenuously on the condition, "*in futurity*," in as much as the Scriptures contain no such term, (neither the word future nor futurity being in the bible) and in as much as you acknowledge, in your first paragraph, that "the Scriptures leave this whole matter in an indefinite shape!" Why then go beyond what is written? I could name many passages going to show that the retributions for sin are confined to this life, but I am willing to admit that it is not a clearly settled question in my own mind. But I cannot go into the subject now. Another question *is* clearly settled, viz: that we shall all undergo a retribution exactly according to our evil doings; and if we do not receive it here, we *must* in another state of existence.

There is another point on which we can probably all agree. None of us will have any right to expect a *reward* "in futurity," for the little good it may be in our power to do here. On the contrary, we shall all die deeply in debt for the many blessings we shall have received, and whether or not the punishment for our evil deeds is placed on any different footing from the rewards for our good ones, is a question which I shall not now attempt further to discuss.

As to allowing "the unimpaired force of the New Testament warnings and threatenings, to press upon the conscience of the sinner," we think we do "allow the

unimpaired force" of all that is said in the whole bible, of a nature "to press upon the conscience of the snner." Our preachers, more than any other denomination, constantly hold forth, that "the way of the transgressor is hard," that "there is no peace, saith my God, to the wicked; they are like the troubled sea, whose waters cast up mire and dirt." "These things we affirm constantly," as also others of like character.

But you speak of the "New Testament threatenings," and I cannot but think it a misapplication of the term. There are no threatenings in the New Testament, nor yet in the Old, except the threatenings of man God never threatens. He promises, and is sure to perform. He has promised to deal with man "according to that he hath done, whether it be good or bad," and he will most certainly perform his promise. But a threat or threatening is a menace, or denunciation, of something that may, or may not take place, according to circumstances. It is found but six times, in either form, in the New Testament, never in the Old, and never coming from God, always from man. I admit that under the old Orthodox system it is a necessary term, for there the sinner is *threatened* with infinite, unending torments, in a future state, for the finite transgressions of this; and this threat may or may not be executed, according as he may or may not repent before he leaves this world. This doctrine *we* think a very licentious one.

There are some other ideas in your letter which I should like to notice, but it is quite time to bring this article, already too long, to a close. And now, my dear sir, permit me to hope you will not feel hurt at anything I have said; for be assured I would not willingly wound the feelings of any living person. But it seemed to me that your letter contained some erroneous views, and I have endeavored, in my broken manner, to point them out. I highly appreciate your wishes and exertions to smooth the rough edges and soften the asperity of feeling that exists in different denominations, towards each other; and sincerely hope that Universalists and Unitarians, differing as they do so very little, in their views, may be brought, ere long, to unite in the promotion of a common cause—until which time I remain,

Yours in the bonds of faith,

A UNIVERSALIST.

Original.

Letter from Br. Forman.

Brethren of the Christian Messenger:

I am moved by the spirit of good-will and brotherhood, to write you a letter of "matters and things in general," seeing that I have not time to prepare a formal article on any particular subject; and perhaps I shall mak myself as interesting to your readers in that way, as if I were to place my name at the head of an essay upon some one of the many topics appropriate to your columns. To many of your readers, with whom I have held sweet counsel, in years gone by, *I* shall be recognized in this manner quite as pleasantly, and *I* cannot express a kinder wish to them than that they still continue readers of the old and faithful Messenger of glad tidings, as when we knew each other in the earlier time.

And what a throng of associations are awakened when *I* revert to that period! How in the house of a friend and brother *I* poured over page after page, of the old Christian Messenger; with what delightful interest *I* read the discussion between Thomas and Ely; the 213 questions without answers, and the letters of T. J. Sawyer to the editors of the Christian Intelligencer. *It* is now nearly twelve years ago, and from the same period *I* date my conversion to Universalism. Never shall *I* forget the spiritual comfort and satisfaction that conversion from the old traditions of Partialism to the truths of the Gospel of Christ afforded me. Never shall *I* forget the religious joy *I* experienced when, for the first time, *I* heard the Gospel from the lips of the living minister *It* was on LongRidge, Ct., and *I* had walked four miles from the village of Bedford, N. Y. to hear that message of love, from that faithful and devoted minister of Chrit, S. J Hillyer; and no one who has had a similar experience will doubt me, when *I* say, that his words were to me like manna from heaven. They awakened within me emotions of love to God and man, such as *I* had never felt before. Heaven bless that faithful brother for the good he did me then! Still he continues to break the bread of life to that same people, and the voice of praise is still heard in that neat little temple, where God has been worshipped so long as the universal Father. *It* is no wonder that the relation between pastor and people has so long continued. May they also enjoy the divine blessing, and never become wearied in well doing.

Since the period of which *I* have been speaking many changes have transpired, and our denomination has grown beyond all expectation. Among these changes the Christian Messenger has passed into your hands; but *I* will not undertake to compliment you upon the ability with which it has been conducted since this change. Your numerous readers, doubtless, appreciate it fully, without any commendations of mine. Yet *I* must be allowed to say, that my old attachment has rather increased than diminished, and *I* am greatly pleased with the spirit that pervades its columns, as well as with itsl enlargement, and the improvement in its typographical appearance. May its future success be equal to its well deserved efforts to promote the Redeemer's kingdom among men.

Speaking of the rapid growth of our denomination and of its present position before the world, when we consider the tolerant principles we have always professed, and our general disregard of creeds, is it to be wondered, in our imperfect organization, that the doctrines of the "rational" school should have found their way among us? *It* is to be deeply regretted that some of the excellent minds in our ministry, should lose their reverence for the bible and their faith in those mighty works, by which God added his confirmation to the truths of the Gospel, and give in their adherence to a system of speculations, ingenuously wrought out by a youth in a state of induced somnambulism; but *I* think we ought not to doubt their sincerity, since we have known them to be good and honest men. *If* they think the practice of the Christian virtues ought to entitle them to the name of Christian, without the corresponding faith, which has hitherto been deemed essential, let them call themselves so, and if the speculations of the "Poughkeepsie Seer," gleamed from the minds of those in communication with him in his exalted state, are a "revelation" to them, let us not cry "humbug" and denounce our brethren in terms of severity, with reflections upon their motives and honesty. All this is uncharitable.

It seems to me, however, that a distinction must be made where so wide a difference exists. The great body of our denomination undoubtedly recognize the Bible as an authoratative record of the Divine revelation. *It* is the foundation of their faith in God, in Christ, and in immortality. *If* there are those who build upon a different foundation, it would be better that, so far as denominational fellowship is concerned, they should stand by themselves, and be responsible for their own opinions. So far as any movement, therefore, tends to effect this, in a peaceful and Christian spirit, it is well. But let freedom of thought and a tolerance of minor points be carefully preserved. The distinction to which *I* have referred seems to be this: Those who build their faith on the Bible are *Christian Universalists*; those who have a different foundation, are *philosophical Universalists*. All believe in the full triumph of good over evil, in immortality and the ultimate holiness and happiness of the whole human family, but on totally different grounds. Inasmuch, therefore, as one foundation is based npon

Christianity and a divine revelation, and the other is not, it seems to me these brethren ought to be willing, quietly to withdraw themselves from the denomination, and releive us from the imputation of rejecting the scriptures of divine truth, who take them as the man of our counsel, and the rule of our faith and practice. Will they not save our ecclesiastical bodies the necessity of passing any further resolutions on the subject, and thus avoid the difficulties thatmay otherwise grow out of the matter.

I received the first number of the Univercœlum, edited by Br. S. B. Brittan, some weeks ago, and should be pleased to read the succeeding numbers, if an occasional and friendly article, as likely in opposition to its doctrines as otherwise, would be received in compensation. *I* think the experience *I* have had in the field of mesmeric experiment would enable me to afford some light on that subject. With these brethren *I* desire, permanently, to maintain the most fraternal relations. *I* have no doubt that Davis dictated his book in the manner stated, and that there are many truths we still hold in common, but none that are inconsistent with a full faith in the scriptures of divine truth, and the divine commission of the Son of God.

In conclusion, I will add, that we are enjoying a high degree of prosperity in Dover. Our congregations are large, being nearly double that of any former period, and the accession, since elder Knapp's labors here, continues permanent. The prejudices of the community are gradually wearing away, and we are coming to be regarded in a more friendly light than formerly. On yesterday afternoon (Sunday) I exchanged services with the Unitarian minister, Rev. W. P. Tilden, the first instance of the kind that has ever occurred in this town, and I am happy to believe the exchange was mutually satisfactory to all concerned. Bro. Tilden is a true Christian reformer, and his ministerial labors are principally directed to the practical application of Christian truths and principles to the evils of society, intemperance, slavery, war, and the treatment of the criminal. Love is the great lever with which he works, and the universal brotherhood of man his theme. I am happy to perceive that he is one of the contributors to Bro. Adams' annual, entitled 'Our Day.' He is now filling the vacancy in the Unitarian pulpit in this town, caused by the absence of the regular pastor, Rev. Mr. Parkman, in Europe, who will probobly not return for a year to come. The friendly intercourse that seems to be growing up between the Unitarian and Universalist ministry is exceedingly gratifying to me. We can have Christian union, and still retain our peculiarities of faith. The difference between us is small.

Another movement here which promises good is a union conference meeting on the subject of slavery, held once a month in the different churches, and in which all are invited to participate. These meetings though not having it in view, will tend to soften down religious prejudices and asperities, and promote Christian unity in carrying into practice the gredt principles of the gospel. t is my purpose to participate in them in future. When Bro. J. M. Spear was here he spoke at one of these meetings to the great satisfaction of every one. But I have extended this letter to a much greater length tha I intended, and will close.

Yours, in the faith of Christ,

J. G. Forman.

Original.

EXPOSURE OF A COWARD.

Bro. Samuel Ashton, of Philadelphia, occasionally preaches in the State of Delaware—in the region, it would seem, of the labors of one *James B.* (or J. Brooks) *Ayres*, a Methodist clergyman, who is distinguished for great power of lungs.

Bro. Ashton informs me that this Mr. Ayres has been glorifying himself by wide-proclamation of his valor in vanquishing me in Lancaster, some years ago. It is but a repetition of the story he retailed in another portion of Delaware—which story I contradicted, accompanied by facts, and posted him on the walls of his own meeting-house, as a Braggart and a Coward—and perhaps something worse.

I dislike to occupy space with matters of the kind, and no personal consideration could influence me to do so. But lest Universalism should be impeded by the defamation of one of its advocates, I present the following statement of facts, mainly related in the Christian Messenger, Vol. III, page 78.

I preached in Lancaster, in the Court House, on the evenings of Nov. 5th and 6th, 1834. Public notice was given that Mr. Ayres (who had been specially sent for) would preach from the same texts on the evenings of the 11th and 12th—also in the Court House.

Being informed of these appointments, I journeyed sixty-two miles by stage, to be present, and took my seat in the prisoner's box.

Mr. A. began by telling the people that he came for "the purpose of blowing up the magazine of Universalism"—that he should deliver four sermons, one in the Court House and three in the Lutheran church—that he was ready to discuss the question, Will all men be finally saved? in any of the papers of Lancaster—that he intended to root Universalism up, &c. All this he said in a very boasting tone and manner, and then proceeded to deliver a discourse of three hours in length. In the close (as during the delivery) of the harangue, he defied contradiction, challenged refutation, &c.

I rose, and asked permission to make a few remarks. Liberty was peremptorily refused at first, but afterwards granted, with the understanding that I should not then attack the sermon. I proceeded to say, that I was prepared to prove that the speaker had added to the words of the Book, and that God would add to him the plagues written therein; that he was either grossly ignorant of the doctrine of Universalism, or that he had wilfully and wickedly misrepresented it; that he was guilty of the grossest scurility, &c, and that if I did not *prove* all I had stated, I would make suitable acknowledgments.

I farther stated that I would meet the speaker, or any clergyman of the city of Lancaster, in a public oral debate—that this was the best and indeed the only way of presenting both sides of the question to the people—[for no one supposed that any of the political editors of Lancaster would admit a discussion of Universalism into his columns,] and that *I challenged an acceptance* of my proposal.

Mr. Ayres said that he was engaged for next day, and could not attend to a debate.

Then, sir, let it be the day after to-morrow—or next week—or next month—or let us begin *now*, right off. The people will stay all night, sir.

But there was in him less *back-up* than *back-out*. So he flatly refused; and I then pronounced him a *spiritual coward*, who *would* not, and *dared* not, face the doctrine of Universalism in a fair debate.

I could not approve, neither could I condemn, the clapping of hands and stamping that followed all over the densely-crowded house—for they were unmistakable indications that the people despised the white feather of the man who bragged so vociferously, and was afraid of an open field and fair play.

Next day I attended and took notes of the three discourses delivered in the Lutheran church. Here the gag-system was the order of the day. It was for the purpose of enforcing the gag that a *church* was preferred to the *Court House*. I was denied the privilege of giving notice that on the subsequent evenings I should reply in the Court House to the discourses that had been delivered. Notice was however given at my request.

On Friday evening an immense crowd assembled at an early hour. The Methodist clergyman of Lancaster,

was present, and by my invitation took a seat with me on the judge's bench. After I concluded my discourse, liberty was given for a reply. The Methodist brother made a few remaks, and then gave it up in despair. On Saturday evening I also preached, and gave notice of a continuation on Monday and Tuesday evenings.

Monday came—but the Orthodox County Commissioners, seeing the result of my Review, locked the doors of the Court House! No other building could be obtained for love or money—it was too cold to hold meetings in the Market House—and so I was shut out from the remainder of my Defensive and Offensive War.

Mr. Ayres meanwhile had his face the other way, and all the shots he received were in his back, for this was the only visible part of the Coward Hero!

And now, after the lapse of thirteen years, he still boasts of his wonderful success—gratified, no doubt, that he had the honor of being kicked in the renowned city of Lancaster! Most probably he will continue to boast of his wounds and bruises, and till his dying day, rehearse the story of his valor to the accumulating crowd of his converts and grand-children. A. C. T.

Original.

THE NEW CREED.

The words, *new*, or old, as applied to religious formulas, affect the world but little now by their announcement to be sure; still I am somewhat surprised, considering all that the Universalists have said and professed on the subject, that they should have followed the course of those they have condemned, and so far invaded the right of *private judgment* as to say *how* one must believe over and above the mere faith or belief itself.

This appears to me to be the effect and amount of the action of the New-York Association of Universalists, at its recent session at Southould, Long-Island, upon the queslion of *belief*.

I must say, without meaning to cast reflections, that the published minutes do not tell the whole story of the action of this body: perhaps this was impossible; the clerk may have done his duty in so far as his duties and instructions may have gone; still the reader of the minutes and an attendant at the council would form quite different views of the matter.

I feel called upon, by the circumstances under which I am placed, and by my relation to the body, to make the following brief statements and observations. This is done in all candor and charity. I will make one or two remarks upon the character of the Council.

The Council is composed of the clergy residing within the geographical limits of the Association, and *two* lay delegates from each fellowshiped society thereof. It seems by what I have heard since, that there may have been a selected council for this occasion—that something of the kind was premeditated, though it was all kept from me. I thus judge from something that has been said concerning the choice of the Brooklyn delegates, and more especially from the fact that my society was visited at the time its delegates were chosen* by an influential member from another society, "to see that men of the right stamp were chosen, as important business was to come before them." Why should not I be certified of these matters as well as others?

Another thing not among the published minutes—the Council decreed that upon this very important question no one should speak over ten minutes at a time, and but twice upon the same question. This seems to me to be short time to decide *important* matters—short enough for unimportant ones. I could not approve this course at the time, nor do I find yet a sufficient explanation.

The *creed* itself carries upon its face a deceptive plausibility. It seems to be one thing, while in reality it is another. It is well known that canons of councils, like acts of legislative bodies, are not to be interpreted as every one may choose, but whatever meaning the *makers* give them, that meaning must be retained. In the present case, Bro. Skinner, who was the prime mover of this whole matter, having first introduced it by a string of resolutions upon miracles, &c., would be satisfied with nothing short of supernaturalism outright. He defines *special* to be "supernatural," and the Council so voted it. It was upon this ground that I opposed the resolution, though I think I should not have signed it, even if I had expressed my own opinion. As it is, I do not like such things, they are a detriment to progress, besides men are not accountable for their opinions. We may make as many creeds as we please, men will do or still believe as truth or conviction decides. For my own part, it is of little consequence whether the Association extends or withdraws its fellowship, if that fellowship is based upon some chimerical hypothesis, and not upon the genuine spirit of Christianity.

To me the religion of Jesus Christ has a deeper significancy than the mere contest of opinion; "with the *heart* man believeth unto righteousness," nor is the spirit of sensoriousness allied to the spirit of that love that *endureth all things*, and *thinketh no evil*. To me it appears that one of the most needful lessons to be taught the world is, that *men cease condemnation*, and render good for evil, and blessing for cursing. What if difference of opinion exists—is this to be removed or obviated by denouncing men? This is the exact course to increase and perpetuate differences. I have long prayed heaven for charity, and labored to infuse it sufficiently enough to prevent denunciation, and I may say that have confidently hoped the Universalists, with the charitableness they avow, would give proper demonstration in the individual life of this sentiment. I have so acted, or rather *refused* to *act* in this case, because I felt that such action would be wrong. Should I do otherwise.

Z. BAKER.

* I was absent from the city at the time.

THE DAYS THAT ARE PAST.

BY EPES SARGENT.

We will not deplore them, the days that are past,
The gloom of misfortune is over them cast:
They are lengthened by sorrow, and sullied by care,
Their griefs were too many, their joys were too rare;
Yet now that their shadows are on us no more,
Let us welcome the prospect that brightens before!

Oh shall we despond, while the pages of time
Re-open before us the records sublime!
While ennobled by pleasure more precious than gold,
We can walk with the martyrs and heroes of old;
While humanity whispers such truths in the ear,
As it softens the heart sweet music to hear?

Oh shall we despond, while with vision still free,
We can gaze on the sky, and the earth, and the sea;
While the sunshine can waken a burst of delight,
And the stars are a joy and a glory by night;
While each harmony running thro' nature can raise
In our spirits the impulse of gladness and praise?

Oh, let us no longer then vainly lament
Over scenes that are faded and days that are spent:
But by faith unforsaken, unawed by mischance,
On Hope's waving banner still fixed be our glance:
And should fortune prove cruel, and false to the last,
Let us look to the future, and not to the past.

The philanthropy of eastern young ladies turns to conjugality, out west. It is said those who are sent there as teachers, soon become wives.

Idleness is a state contraryto nature, hence no idler can ever qe happy, Idleness and discontent were ever inseparable companions

The time has come when it is advisable to shut the door after you.

THE CHRISTIAN AMBASSADOR.

S. C. BULKELEY & CO., PUBLISHERS.

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THE NEW YEAR.

How rapid is the flight of time! It seems but a few days since the year, that has just departed, was ushered in. On its opening, the appropriate greetings were exchanged with glad and true hearts; and in all circles, among the rich and the poor, the young and the old, the grave and the gray, was heard A HAPPY NEW YEAR! But alas! to many, it was a year of sadness—of disappointed hopes, and of blighted expectations. Friends that were loved have been laid in the grave; those that were supposed true, were found false; plans that were supposed wise and good were found defective, and business that was considered safe was found disastrous.

But though such was the past year, the multitude will welcome its successor with hoping and trusting hearts, and enter upon its duties and enjoyments, with a feeling of security almost as great as though no evils would befall them. This is a wise provision of Heaven. The wounds caused by the disasters of life, soon heal—misfortunes are soon forgotten, and hope makes the future radiant with brightness. Were it not thus, we should have no nerve for the performance of our duties; but should be perpetually dwelling upon the sorrow of the past. Our tears would be constantly flowing, and life an unbroken scene of sadness.

But this feeling of security may be carried too far—it may make us so forgetful of the past, as to prevent its giving that instruction which is so essential to our welfare. The past, if rightly viewed, is well calculated to make our expectations reasonable, and prevent that presumptuousness of heart, which is the ruin of so many. We would say, therefore, let the past be not so forgotten as to render its experience valuless. Let its lessons be ever with us, teaching us that there is nothing secure upon the earth, and that no condition is exempt from misfortune. Let it be with us, to make us realize that the measure of our happiness will be in proportion to our trust in God, and our obedience to his righteous laws.

The NEW YEAR is an appropriate time for the formation of new resolutions, and for the commencement of a new course of life. With the old year we should seek to throw off all old habits that are sinful, and enter on the New Year determined to spend it in the service of God. We should resolve to be more faithful to him, to our religion, and to our friends. There was never a time, when liberal Christians had such reason for encouragement, to exert themselves, for the promotion of their ennobling views, as the present. The spirit of the age is liberal and benevolent, and liberal and benovolent views are every where greeted with favor. We would therefore call upon all who cherish such views to begin anew the work of spreading them abroad in the world. We would beseech them to do all in their power for the prosperity of the societies with which they are connected, and for the circulation of those publications which are calculated to enlighten the public mind. Let us all toil faithfully and zealously, and see what a great and noble work we can accomplish this year, for truth and humanity In this way, we can make it a year of usefulness and happiness. We can make it, in very deed, a *new* year and a happy year.

O. A. S.

ANOTHER CONVERSION IN THE MINISTRY.—The Trumpet contains a letter from Br. H. Slade, giving an account of the conversion of Rev. Lucius Flowers, of the Baptist denomination, to Universalism. He is spoken of as a young man of more han ordinary talents, and an irreproachable character.

Remarks upon Br. Z. Baker's Article.

The reader will find, in another part of this paper, an article from Br. Baker, relative to the action of the New York Association. We cannot see why he should wish to arraign, in our columns, the doings of that body, or spread before the public matters of a personal character, such as those of which his communication is made up. Nothing has been said against him; no attack has been made upon him or upon his position; no one has said aught against his pursuing such a course as he saw fit; no replies have been made to anything he has said from his pulpit, relative to the Association or to Conventions. He has had every thing his own way; and we should think that he ought to be content. We have desired him to withdraw his communication, and go peaceably about his work and let others pursue theirs, as conscience dictates. Bnt he has declined, and requested that his communication might be published. We have complied with that request, and now desire to offer a few remarks upon what hn has written, and upon subjects therewith connected. We will speak first o what he denominates

THE NEW CREED.

We think it unfair, to charge the Association with having adopted a *new creed*. The Association has done nothing more than re-assert the great Protestant doctrine, that the Bible is the guide of Christians, in all matters pertaining to Christian faith and practice. The Bible has ever been the professed basis of the faith of all Protestants; and in the sense defined by the Association. They have ever maintained, that it contained a special and sufficient revelation. This was the doctrine of Luther and all the reformers; it was the doctrine of Murray and all the fathers of our denomination. And no man among us ever thought of denying it, until German rationatism was introduced into this country. We have adopted no new creed therefore—we have only asserted that which has ever been the faith of Uuiversalists, and of the whole Christian world.

LIBERTY.

The Association has done nothing to abridge the liberty of any man. It has denounced no one—it has adopted no measure for persecution. It has simply declared its firm belief in the revelation contained in the Bible. It has attempted to silence no man—to cast odium upon no one. It has only said, it cannot give its fellowship to a man who does not believe that the Bible contains a special and sufficient revelation. And how could it give fellowship to such a man, if a majority of its members believed faith in such a revelation essential? Men may preach what they believe, and wherever opportunity may permit; but they certainly should not ask those who believe that they discard the true basis of faith, to give them their fellowship in thus preaching. To fellowship such would bo doing a great wrong; it would be acting falsely before the world: it would be approving that which is believed to be fnndamentally false. Those who complain of the action of the Association, should remember, that no brotherly love can require a man to fellowship one whom he believes to be warring against the most important truth ever held by man. We are willing that every man should have all the liberty he desires, but when he uses his liberty to bring the revelation of God into disrepute, we do not feel at *liberty* to give him our sanction in so doing. And we think none have a right to ask that sanction.

PRIVATE JUDGMENT.

Universalists have ever held to the right of private judgment. This right is one of the essential features of Protestantism. We have complained of other sects, because they have denied to us the right of interpreting the Bible, according to our views of its doctrines and precepts. We have complained because they denounced us as infidels, for using tha right. The New York Association has done nothing to with-

draw their fellowship from any for exercising their judgment in interpreting the Bible. But there is a wide difference between interpreting the Bible for ourselves, and denying that it contains a special and sufficient revelation. The latter is a rejection of the Bible, as containing what all Protestants have agreed in calling a revelation. While a man believes the revelation, and takes it as his guide in Christian faith and practice, he remains upon the Protestant platform; but when, in that sense, he denies the revelation of God, he steps entirely off from the platform; and even that, we say, he has a perfect right to do, but no right to ask the sanction of those who remain upon the platform. We are not then, in the least degree, chargeable with the inconsistency of those of whom we have complained. We have been called unbelievers for explaining the revelation of God; we refuse our sanction to those who deny that it is a revelation—I mean a revelation in the sense always accepted by Protestants. Such is the difference between this Association and the orthodox, and a wide difference it is.

FELLOWSHIP.

Universalists never complained because the Partialist sects would not fellowship them. They were organized for the purpose of propogating certain doctrines, which they believed important. When a man departed from their denominational opinions, it was perfectly proper that they should withdraw their fellowship, if he refused to retire peaceably from them. This was proper, because they could not in reason be asked to give their sanction to one, propagating what they believed to be false, and which was subversive of the end for which they were associated. It would be an abuse of fellowship, to ask their sanction under such circumstances. They never gave it for any end like that; and if he were to insist on retaining it, after he had departed from all the leading views which he cherished when it was granted, and for cherishing which it was granted, he would insist on that which was radically wrong; and would have no reason to complain if disfellowshipped. But if for rejecting their peculiar views—I mean the views which distinguish them as a sect—he should be denounced as an infidel; if he should be refused the liberty of withdrawing peaceably and be rudely excommunicated, and boldly charged with infidelity, he would have reason to complain; for it is not the revelation of God that he denies—it is only their interpretation of that revelation. Were a Universalist minister to become a Partialist, and insist on retaining his fellowship; and were he to use that in palming himself upon Universalist Societies, it would be right that his fellowship should be withdrawn, though not right that he should be charged with having done anything more than to deny the views peculiar to those who gave him fellowship. We have complained of Partialists, because they would not permit persons to withdraw, but would insist on an excommunication. We have complained too, because they would brand as infidels those standing on the great Protestant platform. Thus all fellowship is based on two particulars—faith in revelation, which makes man, in belief, a Christian, according to Protestantism, and secondly, faith in the peculiar views of the sect granting the fellowship, which views make him a Christian of the class with which he unites. There are Universalists, Baptists, Presbyterians, Methodists, Episcopalians, &c., and all are Christians, because all believe that the Scriptures contain a special and sufficient revelation, but each sect has views peculiar to itself.

Thus the very nature and object of fellowship, require an agreement on leading doctrines; and fellowship continued after such agreement has ceased, becomes a deception, and holds out a false representation to the world. How then, as honest men, could those members of the New York Association, who believed that the Bible contained a special and sufficient revelation, and who regarded faith in such a revelation as absolutely indispensable, do less than they did? Could they, by any fair-minded person, be asked to fellowship a man who denies what they regard as the great foundation of all true faith?

IS ANY DOCTRINAL BOND OF UNION NECESSARY?

Some say there is not. All who say that, have no reason to complain of the action of the Association. They have still all of our fellowship which they ask. They have our best wishes for their happiness and usefulness. They will ever find us ready to extend to them every courtesy which one man has a right to ask of another. In every cause in which we can labor with them, we will with all our heart. We will never seek their injury, but will do them all the good in our power. So far they shall have our cordial fellowship. Against their errors we will speak when and where duty dictates.

But we hold that a bond of union is necessary; and we hold that that bond should be an agreement on those points of doctrine which we deem essential for the welfare of the world. There must be such an agreement, or we cannot worship together with pleasure and profit; we cannot have harmony of action; and whenever such agreement ceases, it is better that we should separate, and seek those of congenial views and feelings.

Besides, if we have no expressed bond of union of any kind, we should be compelled to fellowship not only those of a wrong faith, but those of no faith and no character. It will be of no avail to say, the test should be character only, for that throws us back upon some rule, to which the character shall conform; and unless that rule is recognized as sacred, those whose characters do not conform to it, may claim that they are good enough; and that it is following the orthodox to have tests. It is a mere sophistry then, to say the test shall be character, for we must have something by which to test character; and that something must be the bond. Suppose now, that a man whose character had become wicked, should say, "I deny the rule by which you try men; I follow nature; my nature leads me in the ways I go," what could those who complain of the New York Association say? If they disfellowshipped him, he could raise the same cry against them that they raise? If they did not disfellowship him, would they not give countenance to iniquity? Suppose they insist that their rule is right; might he not say, "It is not right to me! I cannot believe it! And you must not blame me for this, for I am not accountable for my faith; I cannot believe contrary to evidence?" Would they not reply—"you are accountable for your opinions; the truth has evidence enough to convince the candid; and the reason why you do not believe is, you prefer darkness to light, because your deeds are evil!"

So we say, that though men cannot believe contrary to evidence, they are accountable for their opinions to a certain extent. If they will not examine the truth, but wilfully shut their eyes against it, the fault is in them, not in the truth rejected. There is merit in faith, so far as it depends upon candid inquiry. We charge none of our brethren, however, with a want of candor. We only present the foregoing to show that men are in a measure accountable for their faith. If a love of notoriety, a desire for gain, either in influence or money, makes any seek for something new and strange, there is blame to be attached to them. But even if not accountable, that is no reason why I should be required to give countenance to what I believe false, or a course of conduct which I think wrong. Are we obliged to sanction—yea fellowship, all errorists, because men cannot believe contrary to evidence? None will pretend it.

THE OMISSION OF THE CLERK.

That is a small matter. His omission to state that the speakers were limited to ten minutes in each speech, does no

one injustice; for the rule was as fair for one side as the other. We presume that the omission was purely unintentional. Br. Baker certainly does not mean to charge Br. Demarest, with intentional unfairness.

THE CHOICE OF DELEGATES.

There was an effort made to have delegates chosen, who were known to be opposed to the course, which it was thought the Association would take. Two were chosen, though informally, of that class—and when the fact was known to the Society, of which they were members, a regular meeting was called, and the delegates were chosen in due form; but neither of those first chosen, was re-elected. Nothing was done by any one to secure, *unfairly*, the election of a single member by those who were friendly to adhering to the Bible. All that the friends of the measures adopted asked, was, that there should be no *unfairness*, and that every Society should elect its members understandingly. If Br. Baker will call upon the Brother to whom he refers, he may have full proof of the injustice of his charge against him. The intimation of Br. Baker, that he was kept ignorant of any proposed action, implies that the movement was secret. Nothing is farther from the truth. Br. Fishbough, the only one then known to maintain that the Bible did noe contain a special and sufficient revelation, was made acquainted with the intended action, and urged to be present; and he said that he would go, if his business would permit.

THE CHARGE AGAINST ME.

This looks like a stroke of policy, and as though Br. Baker hoped to gain something by making me the father of the measure. I am called the *prime mover in the whole affair*. I do not deny this because unwilling to stand in the position it places me. The action of the Association meets my cordial approval I believe it was right, and I believe it was necessary. I am perfectly willingto bear all the odium of saying, I believe that the Bible contains a special and a sufficient revelation. Still, it is not true, in the sense represented, that I was the prime mover. A few days before the meeting of the Association, several of the brethren accidentally met at the office of the Christian Messenger, when the question in regard to the best course to be pursued by the Association, was made the subject of conversation. While all agreed in regard to the main subject, there were different opinions in regard to the best mode of action. We drew up resolutions expressive of our views. This was done by Father Rayner, by Brs. Balch, Lyon, Thayer, Demarest, and myself. When we went to the Association, we carried our resolutions, and when the regular business of the session was principally transacted, some of the resolutions were presented. I presented mine first, Brs. Lyon and Demarest presented theirs. That offered by the latter was adopted with an amendment which I offered, though not till my amendment had been changed at the suggestion of Br. Balch. Thus, it will be seen, that there was no prime mover in the transaction. No such mover was required. All who voted for the Bible, went to the Association, with the full conviction, that something should be done. They acted with perfect unanimity, and the result of their action is before the world. They uttered no unkind word. They felt that they had a duty to perform, and they did it.

THE DECLARATION OF FAITH NOT DECEPTIVE.

I can see no deceptive plausibility in the declaration of faith adopted. It says what it means. A special revelation is a revelation given hy those who spake as they were moved by the Holy Ghost. A sufficient Revelation, is a Revelation which contains all that is necessary for the Christian guidance of the world. I do not regard such a revelation as a "*chimerical hypothesis*." I believe that the doctrine and precepts of Jesus, are not chimeras. He declared that he spake the words of the Father, that as the Father had instructed him, so he spake. I believe what he said. He said too, that God was with him, and that he performed his works by him who had given him all power. This, also, I believe. I know of no faith of the heart, separate from the mind. The affections cannot act separately from the mind. They entwine around that which the mind approves. By the faith of the heart therefore, the Apostle means a sincere faith, a real faith, but not that which has no definite oblect. This, we know is his meaning, for he says: "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith whieh we preach; that if thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart, that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness." Rom. x: 8, 9, 10. Thus the faith of the heart of which the Apostle speaks, was a sincere faith in Christ as the Mesiah, and in his resurrection from the dead.

WE CAN HAVE NO CONTROVERSY.

We regret that there has been any occasion for the foregoing remarks. We regret too, that Br. Baker should intimate that the Assoclation has been engaged in uttering denunciations. He has spoken, and we have explained; and here the matter must end. O. A. S.

We rejoice to see the spirit of liberality prevailing among the different sects of professing Christians. Hardly a week comes round that we do not receive intelligence from some quarter or other, and often when we least expected it, that some progress has been made, some onward steps taken, some new resolution formed, which affords an infallible index to the the true state of the public religious feeling. This we remark not in respect to a direct and outward manifestation of an entire ridance of former errors, but there is an evident advancement, even in the straitest sects—a tendency towards more liberal views, and a more expansive charity.

We are led to these remarks from the reading of the Prospectus of a new Paper, to be published in this city, which is to be the organ of the Evangelical Alliance. We are glad to see the avowal of such sentiments in such a place. It shows that attachment to denominations has not so prejudiced their minds that they cannot see, and fellowship good in others. But the language of the Prospectus speaks for itself. We have italicised certain parts which give us most peculiar satisfaction.

"It has long been obvious to the religious community, that the points of difference between the various denominations have ever been regarded as of much greater importance than they should be, and that many and great have been the evils growing out of the modern prominence given to these differences from the pulpit and the press. Many a true and ardent lover of the Saviour and of mankind, has been deeply pained; and many tears have been shed, seen by no eye but God's; and many a secret prayer has ascended to Him, that those who professed faith in one and the same Redeemer, might partake more of his blessec spirit of love; which mainly, *forgetful of self, seeks sincerely the welfare of all*. Believing that Christians now feel more deeply than ever before, the necessity of greater union of spirit, and considering Christian love the most ennobling influence, as well as the most powerful motive to benevolent action, it is proposed to establish in this city a periodical devoted to this cause. The publication will be edited by a committee consistihg of one clergyman of each Evangelical denomination, will be the organ of the Evangelical Alliance in the United States, and will be kept free from sectarian controversy of every kind, *breathing only a spirit of pure Christian love to all*."

The "Christian Union" is to be published monthly, royal octavo size, 64 pages, at $2 a year. We wish it a wide circulation. It cannot fail to do good. It is recommended by all the leading clergymen of the so called "Evangelical" sects in the city. W. S. B.

The Temperance Cause.

This cause, which attracted so much attention, and did so much good, a few years ago, has, in appearance, been stationary, or rather falling back for the past year or more, in this city. It is now, however, reviving, and the present season promises to surpass any that has preceded it.

It is not to be expected a moral or philanthropic cause, such as temperance, having such strong opposition to encounter, and from so many sources, will go successfully forward without hindrance, without checks and even backbitings. Yet we do not admit any real falling off, any actual diminution of interest in the temperance reform. Many who have acted efficient y in a public manner, changed the method of their labors, and devoted more attention to render the benefits permanent to themselves. Societies were extensively organized for the protection and mutual good of their members. Curtains were hung at the windows of all such associations, and a keeper placed at the doors, and the public could not see all the good that was done within. Attention was thus diverted from the broad field in which great labor had been performed before; and the enemy, taking advantage of the absence of the workmen, sowed many tares, and did much mischief. Grog shops increased, tiplers grew bold, and sellers laughed and gloated at the renewed prosperity of their business; the faltering were tempted, and the weak fell. Meanwhile the tree has been taking root, for, we hope, a more rapid growth.

The great increase of drunkards within a few months past, the rapid increase of rum-shops, those dens of vice and misery, as well as the proud mien of rumsellers, has aroused public attention, and, it is believed, a work has been re-commenced, which will accomplish more than at any former period. Reforms never go backward. They may be stationary, but, like a pent-up stream, they will gather force for a prouder career towards complete triumph.

Temperance is a good and a righteous cause. All reasonable and considerate people, old and young, confess it to be so. It is of God, and he will make it prosper. The evils of intemperance have reached all classes, and its desolating influences have been felt in some way or other by nearly every person in the community. These evils and disabilities will not be suffered always without remonstrance, by those who are affected by them. It is not the bare voice of philosophy which is to plead this cause before the world, and receive but few and faint responses of favor. It is the sense of justice, of personal security, of social integrity, of individual and national honor, that is to make the appeal to what there is left of consciousness in human hearts. Nay, even the ignominy which attaches to religion, to Christianity, to the ministry, for the indulgence or countenance, either real or tacit, of the vice, is to react, and call forth a united testimony against the sin of rum-drinking.

It is strange, passing strange, that the world, and more especially that the church, has slept so long over this volcano, while the lurid glare of its infernal fires are seen in every direction, augering anything but peace and safety to any portion of mankind. How is it that the ministers of religion—standing upon the walls to guard the citadel of public and private morality from the incursions of vice, which is continually seeking, in some of its thousand forms, to insinuate itself thro the gates—have never discovered the bold assaults which intemperance is making, by night and by day, upon every part of the city, undermining its stoutest bulwarks, and threatening a general and complete devastation? Are they blind? Can they not see at all? Or are they deceived by the *fashion* of the dress, and admit tippling, drinking, and occasional drunkenness as friends in disguise? Nay, it is to be feared that some admit them as friends in *reality*, and embrace them as such.

It would seem to be the simplest and strongest dictate of reason and common prudence for every sober-minded man, for every lover of virtue, private and social prosperity and happiness, to unite, at once, against a common enemy. It is difficult to see how any man who is convinced that *strong drink is not good*, and who is willing to abstain from it altogether, can consistently withhold his influence from the efforts that are made to banish the accursed thing from the world. It is plain enough that those who love the *crater* should wish to preserve its life. And it is a rather natural inference from the premises, that such as do not act against it are, at least, not fully convinced that it is not good. But such should either satisfy themselves that the evils are more than counterbalanced by the benefits of rum-drinking, or else, as Christians, how can they consent to withhold their aid to put down the greater evil, even at the expense of the lesser good. Are we not sometimes called upon to make personal sacrifices for a good and right cause? We think so.

W. S. B.

Our Day.

Such is the title of a very neat annual, prepared by Br. J. G. Adams, and published by Br. B. B. Mussey, Boston. It is intended as *a gift for the times*. The subjects of the different articles are: Reform; Reforms and Reformers; Interested Opposers of Moral Reforms; the Gallows shall be cast down; Night and Morning; the Redeemed Husband; the Reward; Death of N. P. Rogers; the Alleged Inferiority of the African Race; the Fugitive Slave; A Glimpse; Anniversary Week in Boston; To F. Douglass; The Criminal; A Prisoner's Death; Fourier and his Social System; A Prayer; The Beavers; Democracy; A Demon to be Exorcised; The Pulpit and Popular Reforms; Thomas Clarkson; Christianity; Responsibility of the Traffic in Spirits; The Hutchinsons; The Moving Spirit of Reform; The Reformer and the Redeemer; One Idea; Patriotism; Our Country Right or Wrong; The Dialect of Reform; Thy Kingdom Come; The Idolatry of Party; God's Law; Song of Prophecy; A Sermon for every day Life. The work having just been received, we have not been able to read it. From a hasty glance over some of the articles, we conclude that it is an able and interesting book; that its views are correct, and its spirit right. There are some radicals among the contributors, but we would not judge of their productions in this work from anything they have heretofore published. We go for truth, by whomsoever uttered. The general character of the work is good. It is an expression of the spirit of the age; and shows that benevolence is active in its labors, and that many noble and warm hearts are seeking to correct old abuses, and guide the world to higher attainments in holiness. The book contians about 300 12 mo. pages.

Paige's Commentary—Volume 3.

Though we have given one notice of this work, we beg the privilege of again calling attention to it. We think it fully equal to the previous volumes—and saying this is commendation enough. Br. Paige, as a Commentator, is fully equal to any writer of the present age, and his work should be in every family.

Back Volumes of this Paper.

We have yet on hand a large quantity of back volumes of the Union, comprising several complete sets, with the exception of a single volume. We will sell them either bound or in sheets, by the single volume or set, at 50 cents a volume in sheets, or $1 in plain binding. We can furnish a few sets of the paper from the commencement, comprising 16 volumes, at the above rate.

Orchard-St. Sabbath School Exhibition.

The Annual Exhibition of this School, was given on Christmas evening. Though the weather was cold and stormy, the house was well filled. The children of the School were all present, and made a very grand and imposing appearance. We never saw a more interesting sight, than they presented, in entering the church. The larger scholars entered first. When they reached the platform on which the children were to be seated, they commenced singing the following hymn, written for the occasion.

HYMN FOR ENTERING CHURCH.

Into thy Temple, Lord, we come,
With happy hearts and cheerful voice;
We come, thy goodness to adore,
And in thy love and truth rejoice.

We'll crowd thy gates, O God of grace,
And lowly bow before thy throne;
We come, we come, a willing band,
That we may here thy favors own.

We come, we come, though young and weak,
To praise Thee for thy truth divine,
And pray, that on our home and path,
Its cheering light may ever shine.

We come, we come, and yet we come!
O Father, deign our hearts to bless,
That while we speak and sing thy praise,
We may be fitted for thy rest.

The school is large, and the line "*We come, we come, and yetwe come*, produced a fine effect, for they did come, and come in great numbers.

The exhibition was very excellent—one of the best we ever attended. The singing was good, and the speaking good. The pieces were mostly original, and chiefly furnished by those connectod with the Sabbath School. The following is the order in which the exercises were conducted:

1, Singing; 2, Prayer by the Pastor; 3, Singing; 4, Opening Address; 5, Dialogue spoken by a Teacher and five Scholars; 6, Introductory address for the juvenile Department. This was so appropriate that we will give it.

We have come, a "wee little" band,
On this our festal night,
To greet our friends with open hand,
And cause you pure delight.

We're glad to see so many here,
To greet us in return,
Your smiles to give each one good cheer,
As each may strive to learn.

And if we do not sing *as loud*,
We'll try and sing *so sweet*,
That you will feel of us so proud,
You'll say, "*They can't be beat.*

Now, if my prophecy prove true,
(And you may closely scan it all,)
We ask of each and all of you,
A pleasant Sabbath morning call.

7 Singing by the Infant School; 8, Bright little Star; 9, Dialogue by five boys; 10, Duett—The Pilgrims Song; 11, The Pioneer's Friend; 12, Small Teaparty on a Large Scale, by eight Scholars; 13, Infant Song; 14, Chrismas Oration; 15, Singing; 16, The Miracles, by eight Scholars; 17, The Bible; 18, Singing by the Infant School; 19; Speak Gently; 20, Dialogue; 21, Duett—Music at Nightfall; 22, The flower; 23, The Rainbow, by seven girls; 24, The Boy and his Angel; 25, Duett—The Switzer's Song of Home; 26, The Blind Girl; 27, Coloquy; 28, False Faith; 29, The Idle Boy; 30, Dialogue; 31, Duett; 32, Closing Address; 33, Benediction; Closing Hymn.

Thus, it will be seen, that about sixty children took part in the exercises, and yet the Exhibition was not long. In all the pieces of much length, several Scholars were introduced, which was a very wise arrangement. It gave variety, and enabled a large number to take a part without making the exercises too protracted. The teachers are deserving of great credit for the time spent in getting up the Exhibition.

During the evening an elegant gold pencil was presented to Mr. Collamore, the Superintendent, by some of the oldest scholars, as a testimonial of their gratitude for his very faithful services. No Superintendent is more deserving of such a token of regard and esteem.

A Word in Season.

The *Present* is an exuellent time to subscribe for our Paper. The beginning of the year! and fit time to make, and to begin to carry out, good resolutions! What better present can a father make to his family, or a friend to a friend, than to subscribe for our Paper, and have it received by them weekly; thus helping up a constant memory and renewal of their kindness? Every Sunday, in its holy calmness, as they look over its pleasing and instructive pages, how grateful will they feel to him who had first introduced it to their notice.

We want, we need, we ought to have, *one thousand* more subscribers, to make the publishing of this Paper a good living business. And we *can* have them, if all our subscribers will do what many have already done. Take a little pains to present the claims (the *merits*) of our Paper to some neighbor who does not take any of like character, and show them the value of a good moral and religious Journal in a family. One half that number ought to be obtained in this city. We sincerely hope all of our friends who wish well to the permanen prosperity of our enterprise, will resolve, on this *New Year's* day, to do what they can for us. They know many liberal-minded persons who know nothing of our paper, whom we can never reach, but through them. Just consider, brethren and sisters, how much it would add to the prosperity of the cause of truth and righteousness, to have *five hundred* more papers circulated weekly in the city. A similar calculation may be made in reference to every county town and village. And then, besides, how much would it add to the strength and prosperity of our Societies. It is so appointed that *in blessing others we are always blest*. And we sincerely wish our friends to begin to enjoy a *happy New Year* by adding to the happiness of others. We are confident they can do it in the way we have suggested, and instead of ever regretting it, they will reckon it among the good, perhaps tha best. actions of their lives.

One of our cotemporaries published in a town of some seven or eight thousand inhabitants has near eight thousand subscribers!—about twice the number we have in a city of four hundred thousand! These things ought not so to be. Reader how long *shall* they be so?

Editor of the Inquirer.

On our first page the reader will find a letter to the editor of the Inquirer. It is from one of our most intelligent laymen and is dictated by a sincere desire to promote liberal Christianity. The editor of the Inquirer, it seems to us, is strangely inconsistent. He acknowledges his belief in the salvation of all, and yet thinks it injurious to preach it—and even more injurious than to preach the doctrine of endless misery! We confess our inability to understand such logic. We do not see how it can be dangerous to preach the truth, or how error can be better than truth.

A Voice from the Missionary.

We take pleasure in laying before our readers the following communication from our Missionary, and trust that it may be the precursor of many more of a like nature from the same source. We commend it to the careful consideration of our readers.

To the Members of the N. Y. U. Missionary Society.

Brethren,—Having entered so recently upon my labors, it will not be expected that I can impart much information relative to my personal efforts in the vast field assigned me as your Missionary, but what my eyes have seen and my ears heard, in those sections through which I have travelled has so encouraged my own heart that I feel called upon to say a word that may animate and strengthen you in the gracious purposes of your association. In every place I have visited I find germinating the good seed sown by my predecessors, and which, if properly watered, must under God bring forth the promised increase. One of the most pleasing indications of the success and necessity of the Missionary effort within the bounds of your Society, is the deep interest which is felt for your permanency. Every line and paragraph of your published proceedings is read with avidity, and all your exertions receive the gratitude and sympathy of many hearts, whose only hopes are centred in you as means of establishing in their midst, the gospel in its purity. "Help us until we can help ourselves," is the prayer of all who have enjoyed the preached word through your instrumentality. I could number a score of individuals within the limits of a single county who are zealously engaged in the spread of God's truth, who say they never listened to a gospel sermon till it fell from the lips of your Missionary; and when we think of the worth and influence of one such devoted lay brother in a town, or village, where our sentiments are unknown, we can form some idea of the good already effected through your organization.

The times are propitious for the Missionary movement. It is truly an age of thought and inquiry. The theological world, and society at large is as it were, dissolved, and crystalizing anew, and according to the character of the solvent, and the management of the process, depends the happiness of the people, and our denominational prosperity.

Go on then, Brethren, and but a short time will be necessary to convince those lukewarm Universalists around you, who are doing nothing to sustain you in your labors of love, that they too have a work to perform, and that in fostering the Missionary effort, they can most effectually manifest their gratitude to God who has called them from darkness into his marvelous light. Yours in the bonds of the Gospel.

O. Whiston.

Death of a Minister.

By the following brief obituary, which we copy from the Vermont Watchman, it will be seen that another of our ministers has been called away from the labors of earth to the joys of heaven. We had the pleasure of an acquaintance with Br. Henry, and esteemed him to be a young man of good mind and great excellency of character. He was zealous and faithful and in all respects a worthy minister of Christ.

Death of Rev. J. A. Henry.—By a letter just received from Br. Livingston, we are grieved to learn the sudden and unexpected departure of Br. Henry, of Lulow. We had been apprised of his sickness some days ago, by a line from Br. Mason, of Ludlow, in which he said, "Br. Henry, our beloved Pastor, has been sick for several weeks, but is now slowly recovering; and ere many Sabbaths shall have passed, we ardently hope to be again favored with his excellent services, as we have engaged him for another year." This letter was dated 13th. How surprised were we then, to hear that he died on the 15th inst. Br. Henry came from Maine about a year ago, and has preached in Ludlow, and to good acceptation, since that time until he was taken sick. He was highly esteemed, and beloved by his Society, and his loss is deeply felt by all who knew him. But he is gone thus early from all the labors, endearments and trials of life, to his eternal rest and joy in Heaven. May the Holy Spirit, the Comforter, be the consoler of his bereaved companion, and of all afflicted friends. We expect a more extended notice from the pen of Br. Forbes.

It is estimated that the merchants and corporation of Winchester, Va. have lost over $100,000 by late floods.

Dedication at Granby, Ct.

We find in the Trumpet of last week, a notice of the dedication of a new Universalist Church, in the place above named. Sermon by Br. H. B. Soule, of Hartford. Brs. Stickney, Thompson, Dennis and Folsom took part in the services. The church is a very neat building, capable of containing 200 persons, and all that now seems to be needed to secure the prosperity of the Society, is a faithful and judicious pastor. May they speedily be supplied with one, who will feed them with the bread of knowledge and understanding.

The Fair in Williamsburgh.

The Ladies' Fair in the new Church, in Williamsburgh, was held, according to previous notice, on Wednesday afternoon and evening of last week, and passed off in fine style. A very large company were present, and smiling countenances and pleasant words were abundant. Every one seemed pleased with the arrangements of the occasion, and the appearance of the new Church, so far as it could be judged of by its present condition. It will be completed in a few weeks.

The nett proceeds of the Fair are full $600, a much larger sum than was anticipated. This will enable us to furnish our house well; but we very much need some additional funds to get it ready for furnishing. H. L.

Sabbath School Exhibition, Newark, N. J.

The Sabbath School Exhibition at Newark, N. J., will take place on Tuesday evening, January 4.

Speak the truth and lie not. God is a God of truth.

New Publications.

How to be Great, Good, and Happy.—*L. Colby & Co.* have made up in a beautiful volume, Four Stories, by Emily Chubbuck, (now Mrs. Judson, but better known as Fanny Forester,) "Allan Lucas: the Self-made Man," "Charles Linn:" or, How to observe the Golden Rule, "The Great Secret:" or How to be Happy, and "Fanny Elmore." These are all excellent stories, and the volume will make a very pretty holyday gift.

The Knickerbocker for December.—Rather late, but always good. We have once broken the embargo upon its copyright. The temptation was so strong we could not wist, for which we hope the publishers will thank us, by the reception of many subscribers.

Graham's Magazine for January, has a beautiful picture of Innocence, and another of Gen. Butler. It has also a "Portrait," of nobody in particular. The contents, as usual, are rich and varied. Some of the best writers of the lighter kind of reading are contributors to this Magazine. It is beautifully printed. The present number has twenty-four extra pages. Now is the time to subscribe for it. Wm. H. Graham, Tribune Buildings

The Ladies National Magazine, edited by Mrs. Anna S. Stephens.—For January, 1848.—This is No. 1, of Vol. XIII. The reputation of the "National" stories is high among the ladies, and that is recommendation enough. The present number has two splendid engravings, and a "fashion" plate. Now is the time to subscribe for it. An excellent New-Year's Gift, to be repeated monthly, during the year. Send to Wm. H. Graham, $2, and you may be sure to receive it.

The Ladies Garland and Dollar Magazine, for January, is on our table. This a popular Magazine—has an extensive circulation, and gives good satisfaction to its numerous subscribers. The present is No. 1, of Vol, XIII. Wm. H. Graham, Agent.

Miscellaneous Department.

THE LAND OF DREAMS.

BY WM. C. BRYANT.

A mighty realm is the land of dreams,
With steeps that hang in the twilight sky,
And weltering oceans and trailing streams
That gleam where the dusky vallies lie.

But over its shadowy border flow
Sweet rays from the world of endless morn,
And the nearer mountains catch the glow,
And flowers in the nearer fields are born.

The souls of the happy dead repair
From their bowers of light to that bordering land,
And walk in the fainter glory there,
With the souls of the living, hand in hand.

One calm sweet smile in that shadowy sphere,
From eyes that open on earth no more—
One warning word from a voice once dear—
How they rise in the memory o'er and o'er!

Far off from those hills that shine with day,
And fields that bloom in the heavenly gales,
The land of dreams goes stretching away
To dimmer mountains and darker vales.

There lie the chambers of guilty delight,
There walk the spectres of guilty fear,
And soft, low voices, that float through the night,
Are whispering sin in the helpless ear.

Dear maid, in thy girlhood's opening flower,
Scarce weaned from the love of childish play!
The tears on whose cheeks are but the shower
That freshens the early blooms of May!

Thine eyes are closed, and over thy brow
Pass thoughtful shadows and joyous gleams,
And I know, by the moving lips, that now
Thy spirit strays in the land of dreams.

Light hearted maiden, oh, heed thy feet!
Oh keep where that beam of Paradise falls;
And only wander where thou may'st meet
The blessed ones from its shining walls.

So shalt thou come from the land of dreams,
With love and peace to this world of strife;
And the light that over that border streams,
Shall lie on the path of thy daily life.

THE CASKET AND THE JEWELS.

BY RICHARD COE, JR.

I have a casket, rich and rare.
Three jewels bright within:
And tho' I often view them there,
They never can grow dim!
They sparkle in the morniug sun,
Like dew-drops on the flowers;
And when the evening shadows come,
They cheer my dreaming hours.

Yes, mine is wealth beyond compare,
And well I know its worth;
My wife and little ones so dear,
That cluster 'round my hearth—
These are my Jewels, all so fair,
The casket is my home;
Oh, these are all my heart holds dear,
Nor will I from them roam.

Electric Telegraph.—This morning I saw Prof. House's Printing Telegraph, by which messages are written in as distinct English as the type in your paper. Only think of a man in New Orleans talking to his friend in Boston in plain English, with the same ease and promptness you shake hands across the table with a neighbor. I enclose you a poor specimen of the printing on this new and wonderful apparatus.—Capitalists have taken hold of it, and it will be extended all over the country by the side of the old line.—*Northampton Paper.*

How to Ruin a Young Man.

I knew a young man who sowed wild oats for several years and reaped more than one unfruitful harvest. At best he found this a very unprofitable business, and again and again and again made resolutions to do better. At last he became involved in sundry small debts, and the holders of them, discovering that there was something like risk in the business, grew very urgent, and my friend, whom I will call Albert Armour, found himself much annoyed by demands, which, though willing, he was not able to meet with promptness. To make things worse, the only employer in the trade at which he wrought, gave up business, and Albert was thrown entirely out of work. The entire prostration of business in the country reduced the demand for workmen in his line in neighboring cities, and he therefore had no inducement to go to other places to seek for employment. Besides himself there was in the city another young man who followed the same trade, and as there always existed a small demand for articles which they alone could manufacture, they conceived the idea of setting up in a small way themselves. I had not seen Albert for some months, when one day he called upon me. He had changed much for the worse in appearance, and there was about him a look of concern almost approaching distress.

"Albert, how do you do?" I said, extending my hand, for I was really pleased to see him.

"Tolerable, what's left of me," he replied, sadly and with a look of shame.

"What are you doing now?" I asked.

"Nothing at all," he said.

"How comes that, Albert?"

"Old Turnpenny has broken up, and you know there is no other establishment in the city."

"But there are several in New York. Why don't you go on there?"

"I have written and learn that one-third of the old hands have been discharged; so, of course, there is no chance for new ones."

I did not reply, for I was at a loss for a suggestion, and he continued heightening in color:

"I wouldn't care so much, if I had been prudent with my earnings. But I have not; and now I am troubled with some half dozen small debts that it is impossible for me to pay. I never dreamed of old Turnpenny giving up."

"Have you thought of nothing?" I asked.

"Yes," he replied, "I have thought of one thing. There is a good deal of work here that could be obtained, if I only had the facilities for doing it. Johnson and I have talked the matter over seriously, and we think we might do well, if we could only get under way. Indeed he has been round among the dealers; there are five or six in the city, and they all gave him encouragement and promised us work."

"Well, how much would it cost to fit you up in a small way?"

"One hundred dollars in money would be enough. We know a carpenter and a brick-layer who would arrange our shop and put up our furnaces, and wait till we got fairly going for their pay."

"I don't know Albert that I can help you any, although I should like to do so very much," I said. "But I wil give the matter all the thought I can. Call again and see me to-morrow."

The young man thanked me for my interest, and promised to return. After he was gone, I put on my hat and went to see a Mr. Parker, from whom the principal part of the work which Albert expected must come. This Mr. Parker was known as a very pious man, and I therefore expected much from him.

"Good afternoon, Mr. Parker," I said, as I entered his store.

"Ah, good day, he responded, smiling.

"You often want jobs done in your line, do you not? I said coming at once to the point.

Well—yes—I do sometimes."

"Because, I continued, "young Armour has nothing to do now that Turnpenny has given up, and he has some thought of opening in a small way. He will have to receive some assistance, however, for he has nothing to begin with, and I suppose there is no one to help him but me, although I have as much as I can do to help myself. I have therefore called on you to know how far he may calculate on receiving work from your establishment."

"Oh, as to that, we are all the while wanting something or other done; and as there will be no other place to go to, he will of course get the whole of our work. But, if I were you

I would think twice, and three times, too, before I risked a dollar on him,"

"He has been rather wild I know, Mr. Parker. But he feels keenly the consequences of his imprudence, and I have strong hopes for him. This is a crisis. If no effort is made to help him to keep up when he is so desirous of sustaining himself, he will fall I sadly fear, into hopeless ruin. You know he can get no work here, because there is no employer in the city; and business has fallen to half its usual amount in the other principal cities."

"That's his look-out, you know," Mr. Parker replied tossing his head. "Why did'nt he take care of his money when he could earn it? He would have more than enough to begin with now. Let him feel the shoe pinch, it will do him good."

"He does feel it severely, Mr. Parker," I urged. "But the crisis has come with him. Surely it would not be right to leave him, hopeless, in his extremity."

"I've no confidence in such kind of people as he is. He may be very distressed now, but set him on his feet again, and he'll be as bad as ever, I have not the least doubt."

"You'll give him work?" I said, unwilling to bandy words with one whose uncharitable selfishness shut up his heart to the claims of humanity.

"Oh, of course, when I want any thing done."

"Very well," said I, bowing and turning away.

I saw Armour during the day, and told him that I would be his security for certain tools and materials that were required, and besides that lend him fifty dollars. He was very grateful. Taking my hand and pressing it warmly he said:

"You shall never have cause to repent having reached out your hand to help me just in this crisis. I have been very improvident and very wicked; but I am earnest in my intention to change,"

"Be true to your present good intention, and all will be well," I said, encouragingly. "You have now a fair chance before you. There is plenty of work in the city, and your shop will be the only one where it can be done. Of course, you must'nt expect any thing more than jobbing for the first year. The heaviest work will be sent to New York or Philadelphia of course. But, as you get yourself established, and the trade get confidence in you, more important work will begin to come into your hands, and in time enable you to build up, if you will, a little fortune. An opening like the present does not often occur; if you fully embrace the opportunity before you, you are made."

Armour seemed deeply grateful for what I had done, and avowed it to be his determination to devote himself to his business with the most untiring industry,

I cannot say that I had the fullest confidence in the result. And yet I had great hopes that all would turn out well. I knew the young man's weakness and felt the danger he was in. What I most feared was, that everything might not go on smoothly, and that he would get discouraged, lose his energies, and fall back into old habits of idleness and dissipation.

Every thing depended udon the young men getting cash for their work. They had neither capital nor credit. In order to procure a few small indispensable articles in their shop, I loaned Armour, as I had promised, fifty dollars in cash. The business in which they were engaged was that of stereotype founders. They had two or three small jobs of repairing plates to begin with, and went to work in good spirits.

On the third day, as Armour informed me, Parker came into the shop, and after looking around with an air of doubt and suspicion, said in a rude way—

"So you've got to doing something again?"

"Yes," he replied, "I'm trying to do something."

"Humph! It's a pity you had'nt always tried. It would have been better for you, and other people too."

"I don't know, Mr, Parker," said Armour, trying to speak in a way, as little offensive as possible, "that I ever injured you."

"I do, then—and seriously at that."

"How so?" asked Armour in surprise.

"I can soon tell you. I had an important work in the hands of Mr. Turnpenny stopped by your going off in one of your wild frolics, and lost all the advantages of the fall trade sales."

"I am very sorry," said Armour, I acted wrong, I know."

"Precious little good does your being sorry now do me. I think men ought to be punished for such things. What right has either you or any one else to injure me in that way?"

"No right at all. I have no excuse to make. But what is past I cannot help now."

"Humph! Well! Yes! That's about all the satisfaction a body gets. But do you think, if I give you a job to do now, I can depend upon you?"

"I think you can, Mr. Parker. I will try and do it well, and in time. How large a job is it?

"I want my pearl Bible plates thoroughly repaired. I intended to send them to New York, but the trouble, cost of transportation and insurance make me wish to have the work done here, if it can be done. But I'm half afraid to trust you with them."

"You must do as you like about them," replied Armour, coldly. He felt hurt at these uncalled for remarks.

"Can you go at them at once?"

"Yes."

"And push them right through?"

"Yes."

"How long will it take you, do you think?"

"It will be impossible to tell, until we examine the plates."

The plates were sent in, examined, and the amount of work to be done on them ascertained as nearly as possible. It would take at least nearly three weeks to do all that was required, and the whole job when finished would be worth about eighty dollars. In order to get through with these plates in time, other work had to be laid aside, and a number of little jobs put off or declined altogether.

A week after the shop was opened, two or three of those to whom Armour was indebted in small sums, seeing that he was at work again, and actually "in business for himself," commenced a system of dunning to which threats were soon added. This the young man bore as patiently as possible, although it disheartened him much. Almost every day, Parker came in to see how his plates were progressing; and he always peered about in a suspicious manner, that fretted Armour exceedingly. One day he came in and found Armour who was the "finisher," engaged on another job.

"Just as I expected!" said Parker. "I've been looking for this every day."

"Looking for what?" asked Armour.

"Looking to see my work laid aside for that of somebody else."

"It's a mere trifling job, and very much needed. The person who wanted it done was so anxious about it and so urgent that we could not put him off."

"I don't care how anxious and urgent he was. You had no right to lay my work aside for anybody's If this is all the dependence that is to be placed in you, I will take care, another time, how I put anything into your hands." And Parker went away quite angry.

Some weeks after this, Armour called on me looking in trouble.

"How are you getting along!" I asked.

"I could get along well enough, if they would let me alone until I got fairly on my feet."

"Who is troubling you?"

"Close, the tailor. He commenced dunning me every two or three days from the first week we opened, and now he has warranted me for what I owe him."

"How much is it?"

"Forty-three dollars."

"Can't you pay him a part? Perhaps if you were to do so, he would wait for the balance a little longer."

"I haven't a dollar to give him. We laid aside everything for Parker's work, which has been finished for two weeks, and so far he hasn't paid us a cent, and we're out of metal, and not able to go on with work now in the shop."

"Have you handed in the bill?"

"Yes; I took it in the day after the plates were sent home."

"What did he say?"

"He took it, and after running his eye over it, tossed it upon his desk, saying in an indifferent tone—Very well; leave it."

[TO BE CONTINUED.]

Homestead Exemption Bill in Ohio.—A bill is before the Ohio Legislature "to secure to every family a Homestead exempt from execution," and it provides that the articles of furniture, &c., at present exempted, as also a home owned by any person having a family, and not worth over $500, shall be exempt from seizure or sale for debt.

Girard's Legacy.—New Orleans and Philadelphia, as legatees of Stephen Girard, claimed 200,000 acres of land situate in Louisiana—part of the Onachita region, given to Count Bastorf in '96. A jury at New Orleans, in the U. S. Court, have declared the claim valid, and the decision affects the titles of many persons in New Orleans favorably.

what they say of the meek and loving Savior? Who ever conceived of such a character as that he sustained? It is far easier to believe the account given of him, than that his biographers formed his character themselves, for the idea of a perfect man was never thought of before Christ, or of one who would love all men alike.

Jane.—Why, then, may he not give new light to his people now?

Mary.—That he can, I have no doubt; but God never wrought a useless miracle; and as the Gospel is a a sufficient guide, he will not work a miracle to give us another.

Jane.—Might not the Jews have said the same about their religion, that you say about the Gospel? Did not they think it perfect, and say that no other was necessary?

Harriet.—What if they did? We know that Judaism was imperfect, a religion for a nation, and not for the world; for a preparatory state, and not a permanent state?

Henrietta.—That is a good thought, and explains the meaning of Paul, when he says—the law was our school master to bring us to Christ.

Ruth.—Yes; and while the law was a preparatory religion, the Gospel is a perfect one, equally suited to all nations, and to the highest state of civilization and improvement.

Maria.—The highest? Can the world never out-grow it? May not some reach such a state as not to feel the need of it?

Mary.—O yes, there are those souls who do not feel the need of the Gospel; but it is because they are so wise in their own conceit.

Susan.—Your remark, Miss Makeplain, reminds me of the beautiful language of Paul—For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Jane.—The Gospel, I grant, once answered a good purpose; but it has had its day.

Ruth.—Such language, Miss Newlight, may be very honestly uttered; but will you point me to one rule of action which the world needs, that is not contained in the Gospel? or one view of God? or one source of consolation?

Harriet.—That is very fair, Miss Newlight. If the Gospel is defective, please show us wherein it is so. To talk about defects not seen, is to claim a wisdom not possessed.

Henrietta.—I like that. Its no use to cry out against the Gospel, unless its defects can be shown. Come, Miss Newlight, show us in what the world has out-grown the Gospel.

Sarah.—You will find it difficult to show that the world has out-grown its kindness; for it bids us be kind to the evil and unthankful, to friends and foes. And what can surpass the kindness of the Savior, who toiled and suffered for his enemies, and prayed on the cross for his murderers?

Mary.—All that is true; and Miss Newlight will find it equally difficult to obtain higher rules of action than the Gospel reveals; for it demands that we should seek not our own, but our neighbor's good, and love our neighbor as we love ourselves.

Susan.—That is not all. What can be more beautiful than the world it reveals beyond the grave, where music and joy and plenty, shall be the everlasting portion of all? The thought of such a world is enough to fill the soul with rapture! O, how blessed is the Christian's hope!

Maria.—I have been rather disposed to believe in pretended new revelations; but, really, I cannot see why God should give a new one, when the old one is in all respects sufficient.

Ruth.—I am glad, Miss Credulous, that you are beginning to think for yourself, and that you are willing to examine a faith before you receive it.

Henrietta.—Come, Miss Newlight, where are the *defects* of the Gospel? If it is not faulty, there is no place for a new one. Please, then, show us its faults.

Jane.—You are all opposed to progress—chained to the past—and afraid of the light; and I will not talk with you any longer.

Harriet.—O Jane, be not angry; for, certainly, you cannot blame us for holding on upon the Gospel, until you show us a more excellent way. We will still cling to it, therefore, as our Light, our Hope, our All—as the guide of our steps and the stay of our hearts.

Ruth.—That's right. The Bible now, and the Bible forever!

Vinegar.

The Farmer's Advocate says, that the expressed juice of a bushel of sugar beets, will make five or six gallons of vinegar. Wash them clean, grate them, and express the juice, and put it into an empty barrel, [an old vinegar barrel is best,] and cover the bung-hole with a piece of gauze. In 12 or 15 days it will be fit for use.

Agricultural Department.

Shifting the Bearing Year of Trees.

It is well known to orchardists that there are two classes of trees in regard to bearing. One class will bear profusely one year, and during the next, bear but little, seeming to require time to recruit their exhausted energies. Another class will bear a pretty fair crop every year. It is sometimes desirable to have some of those that bear in alternate years, bear in different years from some others of the same class, in order to have that variety of fruit every year. It has been often proposed to bring this about by stripping a tree of its fruit early in the summer of one of its prolific years, so as to have it in good condition at the commencement of the next spring, and thereby be enabled to put forth fruit and bear as it would the year previously, if it had not been robbed. We have never known this to have been actually tried until recently. We see by the last number of Hovey's Magazine of Horticulture, that Mr. Manning, of Salem, has actually tried the experiment with complete success. In describing it, Mr. Hovey, who paid a visit to Mr M, and his garden, says;—"Passing a Baldwin apple tree, in full bearing, Mr. M. stated that it was one on which he tried the experiment of changing the bearing year. It is well known that the Baldwin only bears every other year. To obviate this, was the object of Mr. Manning and in the spring of 1846, he spent nearly two days in cutting off all the blossoms. It had the desired effect; this year the tree is completely loaded with fruit. This experiment is valuable, for it shows that in a large orchard, when the trees by change, nearly all fruit the same year, any number of them can be made to fruit the alternate year, simply by the labor of destroying all the blossoms."

Securing Vegetables.

Potatoes should be dug and housed before the ground freezes. If they are in the least touched by frost, they are more liable to rot; and even if they are not actually frozen, they may become so chilled that their quality for keeping is injured. It is generally better to dig them soon after they get ripe.—If the ground is dry, the potatoes will not suffer by remaining in it till the approach of frosty weather, but if the ground is wet, they will be better off in a cool, dry cellar. Another inducement for digging early, is, that after the potatoes get ripe and the vines die, the ground is very liable to be overrun by weeds, which greatly increases the labor of taking up the crop. Turnips, beets, cabbages, &c., may remain out till the first of November—in fact, if the weather is mild during the month of October, these articles generally continue to grow till through that month. Carrots and parsnips are sometimes left out all winter. Parsnips stand the frost without injury but carrots, in this latitude are generally more or less injured and frequently spoiled. Indeed it is better to dig the principal part of the parsnip crop in the fall. The tops or crown should be cut off so closely that they will not sprout, and they should be covered with sand to keep them from the air. Managed in this way they keep well, and may be readily obtained for use all winter. Those left in the ground in spring, will keep but a short time; and as soon as the tops start, the nature of the root is changed—from being sweet and nutritious it becomes bitter and poisonous.

Animals and Food.

The profits of crops, as well as cattle, depend mainly upon the return they make for the food and labor bestowed upon them. The man who grows a hundred bushels of corn, or makes a hundred pounds of meal, with the same means and labor that his neighbor expends to obtain fifty bushels or fifty pounds, has a manifest advantage; and while the latter merely lives, the former, if prudent, must grow rich. He gains the entire value of the extra fifty bushels or fifty pounds. The disparity in the profits of agricultural labor and expenditure is not a visionary speculation—it is a matter of fact, which has seen verified in almost every town. We see one farmer raise 80 bushels of corn on an acre of land, with the same labor, but with more foresight in keeping his land in good tilth, and feeding better his crop, than his neighbor employs upon an acre, and who does not get forty or even thirty bushels. The difference results from the manner of feeding and tending the crop.

Cultivate the mind as well as the farm.

Bread.

Bread when just taken out of the oven, should never be eaten by persons of weak health, as it contains a great quantity of carbonic gas, which is given off as it cools, and its place supplied with oxygen. This is the reason why people can eat a great deal more of new than old bread. The atmosphere is a source of food to man as well as vegetables, and the relationship of different kinds of food to the animal economy in connection with the gases ought to form a part of our studies.—Those who study domestic economy and use bread that has been cooled in an airy apartment, are to be commended as much for consulting health, as for studying the way to make "the means meet the end." Any person is able to eat more new than old bread, and this simple fact is evidence that the stomach is no mean judge between quality and quantity.—Bread that is somewhat old can be refreshed by being steamed in a steamer, or dipped in water and put in the oven, after which it should be cooled before using. The less yeast that is used to make bread, it will be found to be none the worse, although a little more labor is required to make it. In this lies the grand secret of the difference in the quality of bread.—The French pull all their dough and make good bread, but the same effect can be produced by using little yeast, and working the dough a number of times.

Death of Dr. Codman.—We regret to hear of the death of the Rev. Dr. Codman. He died at his residence in Dorchester at 2 o'clock this morning in the 65th year of his age and the 40th of his ministry. His death will be lamented not only by his parishioners, but by an extensive circle of friends both in this country and in Europe. The funeral is appointed for Monday at 1 o'clock, from the church; and it is expected that the sermon will be preached by the Rev. Dr. Storrs, of Braintree.—*Boston Transcript.*

Youth's Department.

JAMES LUMBARD, EDITOR.

BLESS ME, MOTHER.

Oh! bless me yet again, Mother,
Grant thy blessing once again,
Then shall cease this rending anguish,
And be stilled this throbbing pain.
Bless me yet again, dear Mother,
And I'll bear it o'er the sea,
Guardian to me in temptation,
Shielding me when far from thee.

Give thy blessing to me, Mother,
As when on my bended knee,
I kneeling, lisped at evening's close,
My short hymn of praise with thee.
Give thy blessing to me, Mother,
And 'twill ease this aching heart,
Take away heart-breaking feelings,
That come o'er me now we part.

Bless me, Mother, once more bless me,
Bless me as in days gone by,
When thy circling arms enfolded,
And I 'gainst thy breast did lie.
Dearest Mother, thy fond blessing
Would be dearer far to me,
Than the richest pearl of India,
Or its brightest gem could be.

DIALOGUE ON THE SCRIPTURES.

[*Spoken on Christmas Evening, at the Exhibition of the Orchard Street Sunday School.*]

[Jane Newlight—Susan Fanciful—Maria Credulous—Ruth Oldfaith—Harriet Lovetruth—Mary Makeplain—Sarah Kindheart—Henrietta Doubter.]

Jane Newlight.—(Ruth is reading the Bible.) What book is that, which you are so busy in reading, Miss Oldfaith?

Ruth.—It is the Bible, Miss Newlight, which was given me by my kind Teacher.

Jane.—The Bible! I would as soon read an old almanac as the Bible. It is quite too antiquated for this age of improvement and light!

Susan.—Why, Miss Newlight! how dare you speak so, of a book containing such beautiful things as the Bible does? It is full of poetry and fine sayings.

Harriet.—And not only poetry, but truth. Where do we find such sublime doctrines, and such holy precepts, as in the Bible? No other book reveals the Divine character so fully, or gives such perfect rules of duty.

Sarah.—Nor does any other contain such appeals to the heart, and awaken such kind and tender feelings. I was reading, this morning, the Savior's interview with Mary and Martha, whose brother he raised from the dead, and I know of nothing more affecting than the compassion of the merciful Savior, on that occasion. I also read the account of his raising the widow's son, of Nain. As I read, I could see the poor mother, bowed with grief, following her only child to the tomb. I could not refrain from weeping with her; and O, how did my heart leap with joy, when the benignant Savior, moved by pity, restored the son to his widowed mother, alive and well! I can linger for life over such scenes, without growing weary.

Henrietta.—But may not these stories be fictitious? We do not now see people raised from the dead; and why believe that they were raised in the time of Christ?

Ruth.—Why, Miss Doubter! We have the same reason to believe in the works ascribed to Jesus, that we have to believe that he lived; for the same books that give an account of his birth and life, give an account of his works.

Mary.—It is truly so. Besides, is it more difficult to believe that he wrought the works ascribed to him, than that he lived a perfect life, and that he taught a perfect religion? Though nearly two thousand years have passed away, since his death, no one has equalled him in perfection, or discovered a defect in his religion, or found a want in society, which it is not fully adequate to meet.

Jane.—Really, girls, you speak as though we need no higher revelation than is contained in the Bible; as though we have there all the religious and moral instruction that is necessary for us to have! You forget that this is an age of progress, and that we are out-growing old laws, and customs, and organizations. I hold to the march of mind, and I believe that light will yet be given to the world, which will render all past revelations useless!

Maria.—There can be nothing unreasonable in that; for why should not God give a revelation as much above the Gospel, as the Gospel is above the law? Why not make revelations now, as well as in the days of the prophets and apostles? There are many things now witnessed, which show that a higher revelation may be given.

Henrietta.—Really, I should like to know what they are; for among all modern seers, I have never heard of two who could see alike. Some see terrible pits of suffering in the other world, and some make it wholly a world of joy. Besides, if modern seers obtain a part of their information from evil spirits, how are we to know what to receive and what to reject?

Mary.—I am no mystic—I like things that are plain and simple. That God, who made the mind, and who is himself a spirit, can reveal his will to it, I have no doubt; but that one man can free the mind of another from its human habitation, and send it to the world of spirits, is quite too mystical for me. That *God* can suspend the operation of a law, I have no doubt; but that man can, and send the soul off on an exploring expedition into the other world, is more than I am able to believe. Some think me credulous, but I have not credulity enough for that.

Susan.—O, that is beautiful—really poetical. I admire the idea. It would be delightful, charming, to watch an absent lover, and see whether he flirts with every pretty girl he meets. Then how fine it would be to go to Mercury and Saturn, and the other planets, and see some of their paintings and read some of their poetry. But then I should be afraid that my mind might stay too long, and that when it returned, it might find the body dead! Wonder how long the body can live without the soul?

Ruth.—I am, girls, a firm believer in much that Susan so innocently turns into ridicule; for I have seen many facts which convince me that the mind of a person can be thrown, by the will of another, into a peculiar state; but, with Mary, I must say, that I have not credulity enough to believe that human power can open a door of communication between the spirits of earth and of the other world. That God can work miracles, I have no doubt; but that men can, and such men as some who claim the power to make the spirits of the living commune with the dead, I do not believe.

Maria.—But you believe that God revealed his will to the prophets and apostles?

Sarah.—Of course, she believes that; for who can doubt

A Curious Execution.—Hamburg witnessed a curious proceeding on the 8th. The scaffold was erected as for an execution before the principal front of the Exchange, and at twelve o'clock a large furnace filled with resinous wood was placed on it. The wood having been set on fire, the bell of the Town-hall was rung violently, as is usual during the execution of decrees inflicting infamous penalties. At one o'clock, the hour at which the merchants are assembled on the Exchange, the public executioner ascended the scafiold, followed by two of his assistants, and after having caused a drum to beat, proclaimed in a loud voice the name of a merchant who had been declared guilty of fraudulent bankruptcy, and who had taken to flight. He then displayed to the spectators an enormous placard bearing the name of the culprit in gigantic letters. He next caused the drum to beat a second time, after which he tossed the placard in the flames. For twenty-three years no similar execution had taken place in Hamburg.

Death of Rev. Walter M. Lowrie.—Rev. Walter M. Lowrie, an American missionary at Ningpo, a gentleman of eminent attainments, has been cruelly murdered in the Chinese seas by pirates. The Reverend gentleman took his passage in a Chinese boat from Shanghai to Ningpo, and during the voyage was attacked by a piratical vessel. At first, it would appear that the pirates only meditated robbery, but fearing that Mr Lowrie might bring them to justice, they resolved to throw him overboard. Two of the ruffians seized him for that purpose, but not being able to accomplish it, a third joined in the murderous attack, and they succeeded in throwing him into the sea. As the waves ran high, though he was seen two or three times, he soon sank to rise no more. Mr. Sullivan, the English Consul at Ningpo, proffered every aid his official station enabled bim to render, and steps were being taken to recover the remains, if possible.—*Wilmer & Smith, Dec.* 4.

Steamboat Outrage.—According to a statement signed by twenty passengers of the New Brunswick and New York steamer Antelope, an outrage was perpetrated by the rival boat New Philadelphia on the 9th ult., which calls for investigation. The statement is subjoined:

"The steamboat New Philadelphia started a few minutes ahead of the Antelope; the Antelope almost immediately began to gain upon the New Philadelphia. When near Lockwood's, it being apparent that the Antelope would pass the New Philadelphia, that boat then commenced crossing the bow of the Antelope, notwithstanding which, the Antelope still continued advancing, and it was evident she would pass the other, when the New Philadelphia, with Capt. Isaac Fisher at he wheel, did deliberately run into the Antelope, with the evident design of doing all the injury possible, and of running her ashore. It is proper to remark that the officers of the Antelope did all they could to avoid the collision.

The Dead Sea.—The proposed exploration of the Dead Sea is not only convenient but opportune. The world is much interested in the condition of Palestine, and there seems to be a prevaling opinion that further important discoveries are soon to be made there. The only person who is known to have crossed it was an Irishman by the name of Costigan. He succeeded in crossing the lake in an open boat in the month of July, 1835, but suffered so much fatigue and exhaustion, and was so illy prepared for the adventure, that he fell sick and died. He made no notes of what he saw, nor did he communicate to his friends any verbal information on the subject during his illness. His remains are deposited in the American burying ground ut Jerusalem.—*Journal of Commerce.*

Germany.—The new reformation in Germany has taken another step in advance. The central committee has issued a manifesto, which is at the same time a programme of the religious tenets of the new sect. The following are the six principal articles:—1. We cannot suffer the oppression of the present regulations of the Church of the State, and therefore we separate from it. 2. We remain what we are and what we were—Evangelical Christians. 3. We regard as heretofore, the Bible as the groundwork of Christianity. 4. Our creed is: I believe in God, in his eternal kingdom proclaimed to the word by Jesus Christ. 5. Our worship remains the same, though with freedom as to its form. 6. Our doctrine is based on the Evangelical principles of freedom and love. We are a Christian confession.—*Morning Paper.*

Love is the fulfilling of the law.

Hebrew Books.—The British Museum has purchased the reversion, after the death of the present proprietor, M. Michel, of Hamburg, of a rich collection of Hebrew books, amounting amounting to 5000 printed volumes and 800 manuscripts.

Jerusalem.—Pope Pius has appointed a Patriarch at Jerusalem. nominating to his post Joseph Valerga, who has been a missionary in Syria, Mesopotamia, and Persia. This functionary will protect the rights of the Christians in the Libanus. Having been appointed at the solicitation of the Sultan, he will probably be followed by the sending of a Nuncio to Constantinople. The Patriarchate was founded by the fourth Council of Lateran, under Innocent III. The allocution re-establishing it, concludes with a severe reproof to those who abuse the name of the Pope in favor of insurrectionary movements.

Benevolence in New York.—New York city is said to contain 116 moral, benevolent and literary associations, 110 miscellaneous schools, 98 newspapers, 50 periodicals, 100 insurance companies, 33 banks, and nearly 400 different streets, avenues and places.

The Pope's Condemnation of the Irish Colleges.—We do not hesitate to say, that the declaration by which the Pope of Rome and a board of Italian Priests have presumed to condemn so laudable a design, and endeavored to frustrate its purpose, is the boldest stretch of Papal power which has been attempted in these islands since the Reformation.—*London Times.*

Virginia Weather.—The Norfolk Beacon of Wednesday last says: "The weather has for several days been *uncomfortably warm. At the middle of December, we have no use for fires in our dwellings.* Yesterday, after several showers of rain, there were incicatidns of a more seasonable temperature.

RELIGIOUS NOTICES.

Orchard Street Church—Evening Lectures.—Br. O. A. Skinner will deliver the 5th of his Series of Sermons, on Sunday evening next. Subject—The Judgment of the world by Jesus Christ.—Text, 2d Cor. v: 10.—"For we must all appear bofore the Judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be for good or bad."

Fourth Street Church.—Subject of Lecture for tomorrow evening, by request. "By this shall all men know thatye are my disciples."—John xiii: 35.

Br. L. J. Fletcher, of Cambridgeport, Mass., will supply the desk at the Apollo Saloon next Sunday morning and evening.

Explanation of the Parables.—The Fifth Lecture of the course will be given to-morrow, in the Bleecker-street Church, corner of Downing. Subject, "The Straight and Broad Places."

The Atonement.—Rev. J. Ferris will deliver another Lecture in Friendship Hall, on the above subject. These Lectures are invaluable, and we are sincerely desirous that they should be well attended. Come on, friends, and help us.

AN ATTENDANT.

MARRIED.

In this city, Dec. 21, by Rev. W. S. Balch, Mr. Walter R. Barmore and Miss Henrietta Anderson.

In Frankford, Sussex Co., N. J., Dec. 9, by Elder Al. Hermans, Rev. John D. Cargill and Miss Margaret Bera of Walpack.

DIED.

In Bethel, Dec. 1st., after a short but distressing illness, Mrs. Mary Ann Hilbert, aged about 28 years. The deceased was sister to our late lamented Br. Ammon Williams of Bridgeport, and like him, was a most sincere and devoted Universalist. "Oh!" she exclaimed, when conversing upon the excellencies of our faith in seasons of sickness and death "what a blessed faith ours is." She has gone to prove the reality of that which she beheld so beautiful by the eye of faith